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A

SERMON

Preached at the

Anniverſary Meeting

OF THE

Clergy-mens Sons,

IN THE

Church of St. *MARY-le-BOW*,

December 3. 1691.

By THOMAS TENISON, D. D.
Lord Biſhop Elect of LINCOLN.

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To my HONOURED

FRIENDS and BRETHREN,

THE

STEWARDS

Of the Late

Anniverſary Meeting of Clergy-mens Sons.

Admiral *Hen. Killegrew*,	*Robert Clements*,
Richard Burch,	*Nathanael Baldicke*,
John Jackſon,	*Thomas Heskins*,
William Pocklington,	*Francis Archbold*,
Joſeph Bentham,	*Anthony Palmer*,
Robert Hodſon,	*Benjamin White*,
Edmund Godwin,	*Fitz-Norris Wood*,
John Cradock,	*Edward Tregenna*,

STEWARDS.

My Honoured Friends and Brethren,

I Should think my ſelf much wanting to the Duty I owe both to Our Corporation, *and to* your Selves, *if I ſhould wholly aſcribe the publiſhing of this Sermon to your Importunity. I am*

ſo

ſo very ſenſible of the excellent Ends and Methods of this Eſtabliſhment, *that I am not willing to omit the leaſt thing which may, in your Judgments, conduce to them.* It *has, this preſent year (beſides the Charity for putting forth Apprentices) provided Five hundred and twelve Pounds towards the ſupport of* Widows *of poor Miniſters, and* their *Children. I fear the Needs of the next year will be greater than thoſe of this; but cannot but hope that the Supplies will grow in proportion to them.*

That God will proſper both Givers, Managers, *and* Receivers, *is the hearty Prayer of,*

My Honoured Friends and Brethren,

Your Faithful and Humble Servant,

THO. TENISON.

THE

Bishop of *LINCOLN*'s

SERMON

BEFORE

The CLERGY-MENS SONS,

December 3. 1691.

Imprimatur.

Dec. 17. 1691.

Ra. Barker, R. R. in Christo P. ac D. D. *Johanni* Archiep. *Cant.* à Sacris Dom. &c.

MVSEVM BRITANNICVM

A

SERMON

Preached before the

Clergy-Mens SONS.

1 TIM. V. 21. Laſt words.

—— doing nothing by partiality.

ST. *PAUL*, who had the care of many Churches, being higher in Power, and greater in Spiritual Gifts, and more advanced in years and experience than *Timothy*, who had alſo, from his youth, been by his Mother commended to his overſight and inſtruction; does, *in this Chapter*, give him advice in matters appertaining to the Church of God.

He

He teacheth him how to behave himſelf towards *Elders*, ſuch as were ſo, either by
Verſ. 1, 2. Age, or by Function: eſpecially towards Elders by Office, who fulfilled both ſenſes
Verſ. 17. of the word ποιμαίνειν, which ſignifies both to *feed*, and to *rule*; who were *laborious* in Doctrine, as well as in Government:
Verſ. 3, &c. He further ſhews him his duty *towards Widows* who received Alms from the Church, for their attendance on ſome inferior Offices in it; *towards* thoſe who were repreſented and accuſed as *Offenders*, in order to Judicial Cenſure; *laſtly*, towards ſuch as
Verſ. 22. were either to be *ordained Miniſters*, or, as *Penitents*, to be *abſolved*.

For his direction in theſe Matters, he lays before him *two Rules*; *Not to be haſty*, *Not to be biaſſed*, in his Proceedings.

Firſt, To act *without preferring one before another*; χωρὶς προκρίματος, *without prejudice*; without ſuch a criminal haſte as precipitates the Judgment before both ſides are attentively heard; and *then*, in the words of the Text, which make up his *ſecond Canon*, to *Do nothing by partiality*.

Three

Three Heads of Diſcourſe will contain under them, that which (by Gods Aſſiſtance) I purpoſe to ſay upon this Text, and this Occaſion.

Firſt, In *General*, Nothing is to be done by partiality.

Secondly, In *Special*, No Charity is to be partially adminiſtred.

Thirdly, In *Particular*, The *Charity* of this *Corporation* is not to be diſpoſed otherwiſe, than, God be thanked (ſo far as I underſtand) it uſeth to be; that is, without *Partiality*, or *Reſpect of Perſons*.

Firſt, *In General*, nothing is to be done by *Partiality*; concerning which I ſhall conſider.

1. What the Nature of it is.
2. How prone Mankind is to ſuffer it to put a bias upon its Actions.
3. Why Impartiality ſhould be the Rule of all our doings.

First, For the Nature of *Partiality*, it is a vicious Principle, which inclineth Men to act, not according to the merit of the Perſon or Cauſe, but out of private and ſiniſter Ends.

Clem. Ep 1. ad Cor. Ed. Colom. p. 56, 110.

It is here, by the Apoſtle, and by *Clement* alſo in his firſt Epiſtle † to the Church of *Corinth*, called προσκλισις, which is as much as to ſay, *Siding*, accepting of Perſons, or *Declining* from the reaſon of the Caſe, through the influence of by-reſpects.

In Perſons acting by themſelves, we call it *Partiality*; when they act in Confederacy with others, it hath the Name of *Sedition* in a *State*, of *Schiſm* and *Diviſion* in a *Church*; of *Faction* in *both* *. And it ſometimes takes place even where the Conſtitution is good; for the beſt of Cauſes may be factiouſly eſpous'd, and partially manag'd, whilſt evil-minded Men adhere to a Church or State, not *as ſuch*, but *as a Party*, and in order to the ſtrengthning and defending themſelves againſt the *Side* they hate, and with which they can no more live than Fire with Water. Such *Partialiſts* were the *Phariſees*, who took very great pains to make Proſelites, converting

* Id ibid. p. 8. πᾶσα διχοστασις καὶ πᾶν σχίσμα βδελυκτὸν ὑμῖν.

verting them to *their Way*, rather than to the *Jewiſh Religion*, to the end that *Number* might ſupport them, when *Reaſon* was wanting.

2. Now, *Secondly*, This *Partiality* in acting, either by our Selves, or in Conjunction with a Party, is that by which Mankind is very apt to be leaven'd.

If St. *Paul* had not diſcern'd, that even *Timothy* himſelf had had the Seeds of this Corruption in his Nature, he would not have given him Caution againſt it in ſo very ſolemn a manner as he did, charging him 'as in the preſence of God, and his bleſſed 'Son, and his *Elect Angels* (thoſe miniſtring Spirits whom God approves of) to do nothing 'out of this Principle.

The ſame Apoſtle found it breaking out in his time in the Church of *Corinth*, where all pretended to love the Goſpel, but one had a partiality for *Paul*, another for *Apollos*, and another for *Cephas* or *Peter*, or (perhaps) for ſome other Teachers, whoſe Names the Apoſtle thought fit to ſpare, transferring their Parts to himſelf and his Brethren. This

See Clem. Epiſt. 1. ad Cor. p. 110. 1 Cor. 1, 12. c. 3. 4.

went not then ſo far as the dividing them
C. 3 3 into *diſtinct Communions*; but, however, it rais'd a ſtrife amongſt them about the preheminence of their Paſtors, whilſt they affected them ſeverally, not as Chriſtian Miniſters, but upon Perſonal Accounts, and did this with Exaſperation of Mind, and with open Animoſity.

And if Chriſtians were ſo partial and contentious, as if Chriſt himſelf was divided in that Primitive State, when the Blood of Chriſt was yet almoſt warm upon the Croſs, when he was juſt riſen from the Dead, and aſcended into the Heavens, when Miracles (like that conſtant one of the Sun) were daily before Mens eyes; when Chriſtianity ſeem'd to be taken up in good earneſt, being profeſs'd with peril of Life; certainly it can be no ſurprize to us to find Partiality in the Men of this Generation, in which, too many of the external Members of Chriſt's Church (like thoſe of the Natural Body that lye remoteſt from the heart) are chill and cold, as living at ſuch diſtance from the firſt Fountain of Evangelical Tradition; and many find a way to their worldly Profit through

through the breaches of Unity. It is in the *few* that *Reaſon* and *Grace* rule; and what Equity can be expected where the *Paſſions* of Men give the Law? Daily experience ſhews how narrow-minded, how unjuſt, how biaſſed Men are, how they judge by their Affections; and that inſtead of *doing nothing by Partiality*, they ſcarce do any thing otherwiſe; in ſuch ſort that where there are many Competitors for any Place, every one of them finds his Friend, and perhaps the moſt unqualifi'd Perſon does at length prevail.

3. But, *Thirdly*, every Chriſtian ſhould walk by a ſtraighter Rule: conſidering

1*ſt*. What is the corrupt Original: And
2*dly*, What are the ſad effects of ſiding and partiality.

1*ſt*. For the *Cauſe of it*, It has its Original in the *brutal Part* of Man, which ought not to give Law, but to be mortifi'd and ſubdu'd. St. *Paul* * numbers fierce *Zeal* and *Seditions* amongſt the *works of the Fleſh*, and expoſtulates with thoſe who rais'd the foremen-

* Gal. 5. 19, 20.

tion'd

tion'd difference about the Perſons and Gifts of *Paul*, *Apollos*, and *Cephas*, ſaying, *Are ye not carnal, and walk as Men?* Do ye not proceed after the common faſhion of the Men of this World, who have ſcarce a grain of the Salt of Wiſdom in their Bodies, whoſe *Imaginations* are falſe Glaſſes, diſtorting the Images of Truth and Goodneſs, whoſe *Eyes* are the Windows of Vanity; and whoſe *Ears* let in deluſive Report, and are charm'd with Flattery; whoſe *Anger* is a ſhort madneſs; whoſe *Luſts* are blind and impetuous, whoſe very *Stomach* is ſuch an Enemy, and yet ſuch a God, to the reſt of the Members, and whoſe *Heart* is full of *haughty Thoughts* and *earthly Deſires*.

Of theſe evils Partiality is made up, but eſpecially of the latter, *Pride* and *Coveteuſneſs*.

Partial men reſolve all into their own private Humour and Inclination. They move about their own Center, and wind in all they can, as if they were a World by themſelves; ſo that in all they deſign, and in all they do, they have *an eye to that recompence of Reward* which may accrue to themſelves, in the gratifying of ſome peculiar Fancy, Appetite, or Paſſion.

2. The

2. The *Effects* of Partiality anſwer the *Cauſe* of it.

And 1*ſt*, Hereby Men are *alienated from God*, who governs the World by the Rules of Equity, who *is no reſpecter of Perſons*, who accepts of no Man whoſe Cauſe is Evil; who puniſhes and *rewards every Man according to his works*, who gives this Command in *Exod.* 23. 2. 'Thou ſhalt not follow a multitude to 'do evil, neither ſhalt thou ſpeak in a Cauſe 'to *decline*, after many to wreſt Judgment '[or to paſs Sentence merely upon a popular 'motive.] The ſame Juſt God in *Pſal.* 50. 16, 17, 18. reproves thoſe wicked and partial men, who would take upon them *to declare his Statutes* judicially, and to do it in favour of Offenders. 'When thou ſaweſt a Thief, 'thou conſentedſt with him [*didſt judge in fa-* 'vour of him] and haſt been partaker with 'Adulterers [*or become guilty of their Crime by* 'not *puniſhing of it.*] Nor did he out of Arbitrary will, accept of *Abel*, and reject *Cain*, but had regard to the Principles of their Hearts, and according to them their Sacrifices were pleaſing or diſpleaſing to him.

LXX. —ὥστε ἐκκλῖναι.

See v. 6. and v. 20. *Thou ſatteſt*, &c.

Comp. 1 Tim. 5. 22.

This

This is the *Spirit* of that God that made us, whom we ought to imitate; but it dwells not in the heart of the ſelfiſh, who are govern'd by *Favour and Affection*; by *Sides* and partial Friendſhips, and yet preſume oftentimes to entitle the Righteous Lord to their own intereſted Declenſions from the merit of Perſons and Cauſes. So the Congregation of the Children of *Iſrael*, call'd thoſe, who were in a wicked Confederacy with *Corah*, *The People of the Lord.* And Perſons of like Temper fall into the like preſumptuous Expreſſions; and when they kill others out of *Revenge*, they pretend they *do God good ſervice*, or offer a Sacrifice which needs not Frankincenſe to make it grateful to him. Tho every offering that is good in it ſelf, is to him an Abomination, when it comes from an unſound and blemiſhed Heart.

Numb. 16. 41.

And 2*dly*, as Partialiſts are not followers, but diſhonourers of God, ſo are they injurious to the World.

1. To the *Juſtice*. And

2. To that which is the conſequence of Juſtice, the *Peace* and *Order* of it.

1. They

1. They are Enemies to common *Juſtice*, paſſing Sentence, and proceeding according to the Affection that is predominant in them.

What *Antinomians* aſcribe raſhly to God, is true of Partialiſts in their Actings. *They can ſee no Sin in their own People* [though one would think, the dearer the Child were, the more offenſive would be the diſobedience.] But Partiality blinds them, and with ſuch, to *be among them is merit.*

From the Injuſtice of this Principle it was, that S. *Auſtin*, was ſo ill treated by the followers of *Donatus*: They made the Diviſion, and then charg'd him with it, and revil'd him (ſaith *Poſidonius*) as *a Wolf who ought to be kill'd in defence of the Flock*: In the mean time, he was a holy and humble Man, and ſtood on the juſt defenſive part; but they were fierce and factious, and would not allow a Man to be a Chriſtian, if he ſaid, *I am baptiz'd, I embrace the Catholick Faith*, unleſs he added, I am of the *Party* of *Donatus*. Poſid. *de vitâ S.* Aug. c. 9. p. 830.

The Partial likewiſe, conſtrue the *Sufferings* of others, as perverſly as they do their *Lives*. They would perſwade themſelves, or at leaſt the World, that Heaven it ſelf teſtifies againſt the Perſons whom they affect not, by every misfortune which befalls them. If Men of another way live piouſly, and fall into ſome great affliction, or die a ſudden death, they raſhly call this a *Judgment*. If ſome of their own way live immorally, and either ſuffer in the World, or in a moment are taken out of it, they will ſay, God by chaſtening them, dealeth with them as the Children of his Love and his Boſom; or, that as *Righteous, they are taken away from the evil to come. God hath forſaken him*, ſaid the Enemies of *David*, when he had but afflicted him for a Seaſon. The Heathens imputed all the Plagues which befel the Empire, to the guilt of the Chriſtians as Innovators; not calling to mind the provocation of their own real Superſtition and Idolatry. And the Chriſtians, who were againſt *Theodorit*, *Ibas*, and *Theodorus*, * imputed all the Wars, Famines, and Peſtilences in *Italy*, to the favour ſhew'd to them in the *Fifth Synod*. And the Miſeries, under which the

* See Baron. Annal. Tom. 7. An. 566. N. 21.

the *Greek Church* groaneth to this day, are, by the Friends of the Papacy, aſcrib'd to the diſtance it has kept from their Uſurpation.

Good God! That Partial Men ſhould pervert God's Judgments, as well as their own, and thereby oppoſe the *Juſtice*; And,

2. That which would otherwiſe have been the Fruit of it, the *Peace* and *Order* of the World.

None are oftner complaining of the times than Partial Men, and none occaſion greater evil in them than they. They are, therefore, not unfitly compar'd to the fooliſh * *Ægyptians*, who firſt drown'd their *Idol Apis*, and then made ſolemn lamentation for him.

* Pignor. Tab. Iſiac. p. 36. *Demerſum ſerio ipſi ridendi lugebant.*

That which preſerves the order of Societies, is the equal adminiſtration of Juſtice, in private Dealing and publick Judgment. But it is from the ſwerving of Men of corrupt Minds, who prefer the private before the publick Good, that Churches, States, Families, and other Bodies, come to deſolation.

For (I beſeech you) from whence come Hatred, Variance, Emulation, Envyings, Strife, Diviſions and Diſorders? Come they not hence? from the doing of ſo many things with *Partiality*. That Temper gives the preheminence to ſuch, who can take the Profit, without doing the Duty of their Places: It reſpects Perſons in Judgment, minding the Ring and the Apparel, which S. *James* ſpeaks of, more than the Cauſe: It puts the bribe into the Balance, and turns it by the overweight of it: It takes the ſmall Offenders in its Net, and lets great and powerful Malefactors eſcape: It preferreth an ignorant, wicked, and ſlothful *Relation*, before one who is knowing, pious and diligent, but a ſtranger to our Blood: It feedeth the ſlow Bellies that fawn, and ſtarveth thoſe who know how to be dutiful, but not to flatter: It indulgeth, with unreaſonable fondneſs, ſome one of the leaſt deſerving among the Children, to the diſcouragement of the reſt of the Family: It regardeth *Nepotiſm*, and overlooks the Intereſt of the Church. This is it which makes a ferment in Societies; by this means the Publick ſuffers through Power too often put into improper,

S. Jam. 2. 1, 2, 3, 4, 9.

proper, unskilful, and unfaithful Hands; this diſobliges Perſons of merit, and ſowres them into diſcontent, and enrages thoſe who have relation to them. Reaſon therefore have we for advancing the General Propoſition, *That nothing is to be done with Partiality.*

The *Second* Obſervation is more *Special*, No *Charities are to be partially adminiſtred.* * * Clem. *Ep.* 1. *ad Cor.* p. 56.—

Τὴν ἀγάπην αὐτῶν μὴ κατ' ἐκλογὴν ποιεῖσθαι, ἀλλὰ πᾶσι τοῖς φοβουμένοις † Θεὸν ὁσίως, οὕτω παρεχέτωσαν.

Charities muſt be done. For ſeeing the God of Order has not ſet all Men upon the ſame Level, becauſe he would not put them into a ſtate of Competition and War; and that the Poor ſhall be always with us, there is a neceſſity of ſupplying them; and ſeeing they have not an Eſtate, which might enable them to do it; and Age and Accidents prevent labour in many of them; therefore Charity muſt keep them from periſhing: And for the Publick Supplies, as they are manag'd, they ſeem not to be ſufficient for theſe things: At leaſt they extend not to many of Condition, who are brought low, and can neither dig

dig nor beg, nor decently receive from the common Rates.

But though Charity muſt be done, and a Man who is tied by the Laws of the Land, to Meaſures of Juſtice, is by them left free in his Charity, and *may do what he will with his own*; yet he is obliged to ſet himſelf Rules by Chriſtian Prudence, and to remember that he is God's Steward, and muſt not ſuffer Partiality to warp him in the diſpenſing of his Goods.

It is true, where the Needs and Merits of two Perſons are equal, and there is but one Place or Office, or enough only for the Relief of one, it is not Partiality to prefer a Relation or a Friend, who is often nearer than a Brother.

Again, to *do good to all Men as we have opportunity, but eſpecially to thoſe who are of the Houſhold of Faith*; to deny ſmall tranſient Alms to many (unleſs they are periſhing), to make up a Fund which may do a conſiderable good, as the Apprentizing of helpleſs Orphans, or the increaſing the Stock of a charitable Foundation, or the giving to the Publick ſuch a Building as may be both a Priſon and a Work-houſe,

as

as certainly moſt Priſons ought to be; all this is not Partiality, but Wiſdom; in ſuch Caſes there are Circumſtances which turn the Scale on the right-ſide.

But, to ſupport with Alms one that can labour, and to deny another that cannot; to let no *Manna* fall in the *Wilderneſs*, but all in *Canaan*; to fatten the Rich, and to do nothing for the Poor; to ſupply a vicious poor Man, and to ſtarve a vertuous one; to give to a bold Vagrant, and to turn away the face from an honeſt or laborious Neighbour; to uphold Pride, and to depreſs Humility; to miſapply the Revenues of Charity allotted for good Uſes, to thoſe which are either not good, or not deſigned; to burthen others to whom we are equal in all reſpects, and to eaſe our ſelves in Contributions to the Poor; to have no more conſideration of the Aged than of the Young; of the Sick than the Healthful; of thoſe who have ſpent their Days in Diligence, than thoſe who have conſumed both Time and Subſtance in Sloth; of thoſe who have been *perſecuted for Righteouſneſs-ſake*, than of thoſe who have ſailed with all Winds, and been ſafe; of the Children of Enemies, than thoſe of Benefactors;

ctors; of thoſe who have numerous Families, than thoſe who are ſingle; of thoſe who are fit by their *Genius* to be educated for Publick Service of Church and State, than of ſuch who are fit only for low and ſervile Works: This is to act by an inequality, which a Man cannot anſwer to the Reaſon of his own Mind.

And as this is true, in *ſpecial*, of Charity, ſo do's it hold,

3. In *the Third place*, in *particular*, of the *Charity* of *this Corporation*, which would never have flouriſhed, if Partiality had been at the Root of it.

There are two Reaſons, among others, which ſhould prevail with the Members of *this Society*, for the excluding of ſiniſter Reſpects.

1. *Firſt*, The *Perſons adminiſtring* are ſuppoſed to be ſuch, who have been by their Parents conſecrated to God, who have been ſhewn good Examples from the beginning; who have imbib'd early the Principles of Religious Wiſdom. Better and more equal Meaſures, are in probability therefore, from them to be expected, in diſtributions of Charity, than from ſuch who

who have not had thoſe advantages in their Youth.

2*ly*, The *Perſons receiving*, are Objects relating to ſuch who have miniſtred in Holy Offices; and Religion it ſelf ſuffers in the World, by the meanneſs and neceſſity of thoſe who more immediately attend on the publick Service of it, or nearly belong to them; for the World judges according to appearance, and by the deſpiſed eſtate of the *Religious*, is tempted, if not to ſcorn, yet the leſs to reverence, God and his Worſhip; ſo that for Religion ſake (which ought to be to us the greateſt of Motives) the Objects of this Corporation, ought to be treated with ſuch impartial Charity, that in every one (ſo far as there is a ſufficiency for the doing of it,) ſome becomingneſs of Figure may, for the honour of the Holy Function, be preſerved.

Now, for the *Concluſion* of this Diſcourſe, (that it may be ſuitable to the method of the Body of it) it ſhall conſiſt of a threefold *Exhortation.*

Firſt, I addreſs my ſelf *to all*, of what Relation or Condition ſoever, beſeeching them

in all their Capacities, and in all Cauſes, to proceed with a Righteous indifference: To render to all their Dues, and not to ſuffer Affection to ſupplant Equity.

The Diſcourſe which *Pythagoras* us'd in all Places and Companies, and by which He is ſaid to have promoted Peace in *Italy* and *Sicily*, is this. "By all means, and with all diligence, "*Diſeaſe* is to be removed from the Body, "*Ignorance* from the Mind, *Luxury* from the "Belly, *Sedition* from a City, *Faction* from "a Family, and from all, ἀμεξία, *ſtudy of* "*Parts* or *Sidings*.

Iambl. *de vitâ* Pythag. c. 7. p. 47.

This is one of the hardeſt of Leſſons to Fleſh and Blood; and as it is *impoſſible*, for Men to part with the *individualneſs* of their *Perſons*; ſo it is *moſt difficult*, for them to ſtrip themſelves of all their *Partialities* whilſt they are on Earth. Nay, if a Man would take his Faith from certain *Romiſh* Guides, he would believe they carried ſome of them into Heaven it ſelf; for (for Example ſake) the *Carmelite*, *Paul* of *Saint Ubald*, * directs the Dying, to *crave the aſſiſtance of the Saint of their Name*; as if, for Names-ſake, aid would be given them.

* P. of S. *Ubald's* Souls delight, part 1. p. 112.

But

But the more difficult the Duty is, the more earneſt application muſt be uſed, ſeeing it muſt be done in ſome competent degree; for no Man who refuſeth to *deny himſelf*, can be Chriſt's Diſciple. Study therefore, with all diligence, to move uprightly in all your ways, and particularly in the Duty in which you are now engag'd, that of hearing the Word of God. Have not Mens *Perſons* in ſuch admiration, as to break the Unity of the Church, for the ſake of their private Gifts. They are ill hearers, and too much of the *Corinthian* humour, who being curious, are, contentiouſly, *of them* who can ſurprize with novelty of Conceit, though they do not edifie with uſeful Truth. Who, being *moroſe*, are *of them* who make ſevere Reflections upon the Times, though they attempt no Reformation at home: Who, being warm in fancy, and affecting gayneſs more than ſolidity, are only *of them*, who take more care about a fine Sentence, than a good Argument.

Always follow the meaſures of the Prince S. Matt. 22. 16.
" of Peace, who was true, and taught the way S. Mark 12.
" of God in truth, and cared not for any 14.
" man, nor regarded the *Perſon* of men. He

cared for all Men ſo far as to *die* for their Good; but he cared not ſo for any Mans Perſon, as to accept it againſt the Rule of Equity. He had a particular regard to St. *John*, his *beloved Diſciple*; but his Care was founded on ſome eſpecial Reaſon; probably a degree of Divine Charity in his Temper, in which he might exceed the reſt.

And be the rather mov'd to this impartiality, by the *Conſideration of the Time*; the *Time of Advent*; which ſets before us the Judgment of the great Day, on which all Men ſhall receive, not according to what they have been in their Fortunes, and what they may vainly pretend to; but according *to what they have done in the Fleſh, whether it be good, or whether it be evil.*

2. I apply my ſelf both to thoſe whom God hath proſper'd, and who diſpenſe Alms with their own Hands, and to thoſe who are intruſted by others of large Hearts and Fortunes, in the Adminiſtration of *Charity*.

What you do, do with *Integrity*, that the Ends of Charity may be attain'd to. Be not ſway'd by the mere importunity of indigent Perſons, or by the mere recommendation of thoſe,

thoſe, who, for the avoiding the giving an Alms, are free of their Hands and *Teſtimonials*, which are of little labour or charge to them.

Diſcourage not the *Living* by the miſapplications of the Charity of the *Dead*; which are ſuch and ſo many, that every *Commiſſion* for *Charitable Uſes*, is ready to put a damp upon the Benevolence of the Executors of it.

And after all your Care and Proceeding, in *Number*, *Weight* and *Meaſure*, expect Approbation not from Men, but from the Righteous Judge of the World. For the *neceſſitous* will *have their Eye evil, becauſe yours is good*; they will, out of their own partiality, raiſe clamour againſt all Diſpenſers of Charity, as doing unequal things. For they conſider only their own Caſes, and cry out, That there was never Poverty, never Grief like theirs; that they are the greateſt Objects of pity; and that others, whoſe Needs and Merits are not ſo great, are preferr'd before them, though in truth they are much greater. But it ſhould not move us to any degree of Reſentment, to be cited before Mans Judgment; to our great Maſter we ſhall ſtand or fall. St. Matt. 20. 15.

3. *Laſt*

3. *Laſt of all*, For you my Brethren of *this Society*, whilſt I am exhorting you to Impartiality in Acting, I have reaſon to praiſe you for being influenc'd already by ſo excellent a Principle.

Go on in the Name of the Righteous God, in the ſtraight way, in which you have made ſo many laudable Steps; Go on and Proſper.

Obſerve particularly, the Words of the Apoſtle in the, 3*d*, 5*th*, and 10*th* Verſes of this Chapter. "(3.) Honour Widows that are "Widows indeed. (5.) Such as being *deſolate* "[or alone and unencumbred] truſt in God, "and continue in Supplications and Prayers "night and Day. (10.) Such as are well "reported for good Works; ſuch as have "brought up Children, and lodged Strangers, "and reliev'd the Afflicted [when they had "ability] and diligently followed every good "Work.

If we walk after ſuch Rules, that Seed of Charity, which was but ſo lately ſown in this Conſtitution, and has already attain'd to ſome conſiderable growth, will ſhoot up further till it become a Tree, under the Shadow of which

which the Poor and Miſerable may ſit down with great refreſhment.

If Equity and Charity meet together, Peace will come down from Heaven, as the preſent Reward of Righteouſneſs.

And in the End, when we ſhall appear before God the Father, and our impartial Mediator Jeſus Chriſt, and the innumerable Company of *Elect Angels*, we ſhall receive that Bleſſing which the *Son of Man* ſhall then pronounce to all the Juſt and Charitable, ſaying, *Come ye bleſſed of my Father, I was naked and ye cloathed me, hungry and ye fed me, thirſty and ye gave me drink, a ſtranger and ye took me in; Well done good and faithful Servants, enter ye into the joy of your Lord.*

To that Supreme Lord and Benefactor of Mankind, who *came not to deſtroy, but to ſave*; Together with *the Father and the Holy Spirit, be aſcribed Glory and Dominion, and Praiſe, this day and for Ever.* Amen.

FINIS.

Books lately Printed for Richard Chiſwell.

DR. *TENISON* (now Lord Biſhop of *Lincoln*) His Sermon of Doing good to Poſterity.

——His Sermon concerning Diſcretion in giving Alms.

——His Sermon againſt Self-Love, before the Houſe of Commons, *June* 5. 1689.

——His Conference about Religion with *Pulton* the Jeſuite.

——His Sermon before the Queen, concerning the Wandring of the Mind in God's Service, *Feb.* 15. 1690.

——His Sermon before the Queen, of the Folly of Atheiſm. *February* 22. 1690.

Dr. *FOWLER* (now Lord Biſhop of *Glouceſter*) his Sermon before the Queen, *March* 22. 1690.

The Biſhop of *Sarum*'s Sermon, at the Funeral of the Lady *Brook*, *Feb.* 19. 1690.

——His Faſt Sermon before the King and Queen, *April* 29. 1691.

Dr. *FREEMAN* (now Dean of *Peterborough*) his Sermon at the Aſſizes at *Northampton*, before the Lord Chief Juſtice *Pollexfen*, *Aug.* 26. 1690.

——His Thankſgiving Sermon before the Houſe of Commons, *November* 5. 1690.

Some Remarks upon the Eccleſiaſtical Hiſtory of the Ancient Churches of *PIEDMONT*. By *PETER ALLIX*, D. D.

A Vindication of their Majeſties Authority, to fill the Sees of the deprived Biſhops, in a Letter out of the Country, occaſioned by Dr. *B*——'s Refuſal of the Biſhoprick of *Bath* and *Wells*. 4*to*

V. CL. GULIELMI CAMDENI, & Illuſtrium Virorum ad G. Camdenum EPISTOLÆ. Cum Appendice varii Argumenti. Acceſſerunt Annalium Regni Regis Jacobi I. Apparatus, & Commentarius de Antiquitate, Dignitate, & Officio Comitis Mareſcalli Angliæ. Præmittitur G. Camdeni vita. Scriptore Thoma Smitho S. T. D. Eccleſiæ Anglicanæ Presbytero, 4*to*.

MEMOIRS of what paſt in *Chriſtendom* from the War begun 1672. to the Peace concluded 1679. 8*o*.

Remarks upon the Eccleſiaſtical Hiſtory of the Ancient Churches of the *ALBIGENSES*. By *PETER ALLIX*, D. D. Treaſurer of the Church of *Sarum*. 4*to*. will be ſhortly publiſhed.

A Sermon Preached at *White-Hall*, on the 26*th*. of *November*, 1691. being the Thankſgiving-Day for the Preſervation of the King, and the Reduction of *Ireland*. By *GILBERT* Lord Biſhop of *SARUM*, 4*to*.

A Thankſgiving Sermon before the Lords, on the 26*th*. of *November*, 1690. for the Preſervation of their Majeſties, the Reducing of *Ireland*, and the King's ſafe return. By *SYMON* Lord Biſhop of *ELY*.

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PROPOSALS will be ſhortly publiſhed by *Richard Chiſwell*, for Subſcription to a Book (now finiſhed) Intituled, *ANGLIÆ, SACRÆ PARS SECUNDA; ſive Collectio Hiſtoriarum, antiquitus Scriptarum, de Archiepiſcopis & Epiſcopis Angliæ, à prima Fidei Chriſtianæ Suſceptione, ad annum MDXL. Plures antiquas de Vitis & Rebus geſtis Præſulum Anglicorum Hiſtorias ſine certo ordine congeſtas complexa.*